Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXXVIII.

[From the 'Christian Biography.']

SIR WILLIAM JONES.

Mr Jones was born in London, on the eve of the festival of St Michael, in the year 1746. Mr Jones, his father, survived the birth of his son William but three years: his family was respectable, and his character was excellent. The care of the education of William now devolved upon his mother, who, in many respects, was eminently qualified for the task.

In the early part of his life, Jones providentially escaped from two accidents; one of which nearly proved fatal to his sight, the other to his life. In his fifth year, as he was one morning turning over the leaves of a Bible in his mother's closet, his attention was forcibly arrested by the sublime description of the angel, in the tenth chapter of the Apocalypse; and the impression which his imagination received from it was never effaced. At a period of mature judgment, he considered the passage as equal in sublimity to any in the inspired writers, and far superior to any that could be produced from mere human compositions; and he was fond of retracing and mentioning the rapture which he felt when he first read it. At Michaelmas, 1753, in the close of his seventh year, he was placed at Harrow school, of which the worthy and amiable Dr Thackeray was then head master. In his twelfth year, Jones was moved into the upper school. His diligence increased with his advancement in the school; he now entered upon the study of the Greek tongue; the characters of which he had already learned for his amusement. Such was the extent of his attainments, and such his facility of composition, that for two years he wrote the exercises of many boys in the two superior classes, who often obtained credit for performances to which they had no title, while the students, in the same class with himself, were happy to become his pupils. The opinion which Dr Thackeray gave of Jones in private, was, that he was a boy of so very active a mind, that if he were left naked and friendless on Salisbury Plain, he would, nevertheless, find the road to fame and riches.

[Passing over the events of his collegiate life, during which he acquired a high reputation for his scholarship, and particularly for his rare attainments in oriental literature, and omitting also the successes of his early professionel life, as an Attorney, we proceed to the concluding paragraphs of the biography.]

In March, 1783, during the administration of Lord Shelburne, he was appointed a judge of the supreme court of judicature at Fort William, in Bengal, on which occasion the honor of knighthood was conferred upon him; and, in April following, he married Anna Maria Shipley, the eldest daughter of the Bishop of St Asaph.

Sir William Jones embarked for India in the Crocodile frigate; and, in April, 1783, left his native country, to which he was never to return, with the unavailing regret and affectionate wishes of his numerous friends and admirers.

As a magistrate of the supreme court of judicature, he had now that opportunity, which he ever ardently desired, of devoting his talents to the service of his native country, and for promoting the happiness of the community in which he resided; while the history, antiquities, natural productions, arts, sciences, and literature of Asia, opened an extensive and almost boundless field to his inquiries. In December, 1783, he entered upon his judicial functions; and, at the opening of the sessions, delivered his first charge to the grand jury. The public had formed a high estimate of his oratorical powers, nor were they disappointed. His address was elegant, concise, and appropriate; the exposition of his sentiments and principles was equally manly, and conciliatory, and calculated to inspire general satisfaction, as the known sincerity of his character was a test of his adherence to his profession. At this time he was engaged in establishing a society, similar to the Royal Society in London, and its subsequent usefulness is too well known to require explanation. Of his time he had early learned to be a rigid economist, and he frequently regretted the sacrifices of it, which custom or ceremony extorted. An adherence to this principle, while it restrained, in some degree, his habits of social intercourse, necessarily limited his correspondence with his friends.

It appears that to devotional exercises he was habitually attentive. At this time his health was much affected, and his thoughts and attention, which were on all occasions unconfined to the perishable concerns of this world only, were engaged in matters of religion; the subject of his meditations was now more forcibly impressed upon his mind during illness. He knew the duty of resignation to the will of his Maker, and of reliance on his mercies through a Redeemer; and these views were expressed in a short prayer, which he composed during his indisposition in September, 1784, and which is here inserted.

"O, thou bestower of all good, if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of thee. Thy will be done!"

Learning, that wantons in irreligion, may, like the Sirius of Homer, flash its strong light upon us; but though brilliant, it is baneful, and while it dazzles, makes us tremble for our safety The belief of Sir William Jones in revelation is openly and distinctly declared in his works; but the unostentatious effusions of sequestered adoration, whilst they prove the sincerity of his conviction, give an additional weight to his avowed opinions. In 1788 he proposed to the government of Bengal, to compile, if assisted by the native lawyer, a complete digest of Hindoo and Mohammedan laws; and sanctioned by it, he entered on his work. In the dispensations of Providence, it may be remarked, as an occurrence of no ordinary nature, that the professors of the braminical faith should so far renounce their reserve and distrust as to submit to a native of Europe for compiling a digest of their own laws.

In the beginning of 1794, Sir W. Jones published a work, in which he had long been engaged—a "Translation of the Ordinances of Menu, comprising the Indian system of duties, religious and civil. The testimony of Sir William Jones to the verity and authenticity of the Old and New Testament, is well known, from the care with which it has been circulated in England; but as it has a particular claim to be inserted in the memoirs of his life, it is here again transcribed:

"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

The mind of Sir William Jones was never tainted with infidelity; but there was a period, before his judgment was matured, and before he had studied the scriptures with close attention, when his belief in the truth of revelation was tinged with doubts. But these were the transient clouds, which for a while obscure the dawn, and disperse with the rising sun. His heart and judgment told him, that religion was a subject of supreme importance, and the evidence of its truth worthy his most serious investigation.

In the short space of fortyseven years, by the exertions of rare intellectual talents, he acquired a knowledge of arts, sciences and languages, which has seldom been equalled and scarcely, if ever surpassed. A mere catalogue of the writings of Sir William Jones would show the extent and variety of his erudition; a perusal of them will prove, that it was no less deep than miscellaneous. Whatever topic he discusses, his ideas flow with ease and perspicuity; his style is always clear and polished; animated and forcible when his subject requires it. His philological, botanical, philosophical, and chronological disquisitions; his historical researches; and even his Persian Grammar; whilst they fix the curiosity and attention of the reader by the novelty, depth, or importance of the knowledge displayed in them, always delight by elegance of diction. His compositions are never dry, tedious, nor disgusting; and literature and science come from his hands adorned with all their grace and beauty.

Of his private and social virtues it still remains to speak. The independence of his integrity, his humanity and probity, as well as his benevolence, which every living creature participated, were very eminent.

This sketch of the life and character of Sir William Jones has been given more in detail, because few such luminaries have ever enlightened the world; and because so distinguished for learning, wisdom taste and imagination; he was yet more distinguished for his sincere piety.

ON THE CHARACTER REQUIRED, AND THE MEANS TO BE USED FOR SALVATION.

The Unitarian Essayist, of November, contains an excellent article on the character required, and the means to be used for salvation. It is a continuation of an article on the same subject in the number for July. The following are extracts from it.

It is my present intention to point out the course of a religious life,—to separate it into parts,—and to give a general view of the nature and succession of its duties.

Let me first say something, then, of the kind of feeling, and of the course of conduct that is implied in leading a religious life, and next, speak of certain religious acts and exercises, which are at the same time parts, and means of piety.

In regard to the general course of feeling and conduct, let me begin with saying, that to be a Christian, you must be a *devout* man. The thought of God must not be a strange, or a gloomy, or a dreadful thought to you. It may have become such to your mind through the unhappy influences of education, or the more unhappy influences of an irreligious life. These impressions must be corrected. They are as false as they are injurious; and must therefore be laid aside. They must be laid aside as the crude thoughts of childhood, or the distorted fancies of a depraved heart. God is, in reality, the great object for every intelligent mind. He must be the central power of attraction, and source of happiness to the rational creation. He is so; and it is a matter of unspeakable joy that we cannot alter it We must regard him as such, or we are at war with the universe. I know not how to express this view of him adequately. But if you will consider what the planetary system would be without the sun to enlighten it,—what the earth would be without verdure,—what life would be without the social principle;—you may understand, in some measure, how essential in the universe of mind is the being, the perfection, the presence of God. You may understand, too, what place in the religious life is to be assigned to the thoughts of this infinite and ever-present Being. They must be powerful and controlling,—the impulses of all motive, purpose and affection. They must be pleasant to us,—not dreary, not irksome, or difficult;—but pleasant, and easy to contemplate, as it is to open our eyes upon the light. The thoughts of God must blend with all that is sublime and fair around us,—with all that is holy and precious in our own experience. They must become as familiar as our *most cherished* experience.

I do not say that you can attain all this at once. But I say that this must be your *aim;*—it must *begin* to be your business, pursuit and pleasure. Those who have cast off fear, and restrained prayer before God, must learn the fear of God, and the privilege of devotion I do not say that they must be able, at once, to spend long seasons of uninterrupted and intense devotion,—but that they must *commence* this heavenly employment. They must break up that unnatural estrangement, (which alas! is too often found in the human mind,) of creatures from their Creator,—of children from their Father,—of beings constantly favored and blessed, from their kind Benefactor. They must not lock up their feelings in pride or indifference, because an Infinite Being claims this exercise. It is an offence against reason, against an intelligent nature, against every sentiment of gratitude and justice to do so.

The devotion that is now spoken of is not occasional, but habitual,—not the devotion of the closet, or of a select portion of time, but of the customary employments and common course of life,—to which particular, and, if I may so speak, local devotion is to be considered only as auxiliary. It is a *sense* of religion that I speak of,—a sense of the great and spiritual objects of our existence, of the authority and presence of God;—and it is this devout conviction and habit, carried with us every where, and abiding with us in all places, in the field and shop, in the office and the counting room, on the land and on the ocean, in the house and by the way, in the family and the friendly circle. It is a devotion which is called into exercise by every thing with which we have any connection or concern,—by all that we perceive, and hear, and experience,—by all that comes to us from the outward world through the avenues of the senses,—by all that mind explores or invents,—by all that human life involves,—by its blessings and trials, its comforts and toils, its hopes and fears. There is such a habit of mind,—and it may be cultivated;—it may grow, and become the leading feature and characteristic of the whole being. We talk not of a chimera or an impossibility; and if we speak of a reality, surely there can be no other reality upon earth so blessed.

But I must pass to the second great branch of the religious life I have said that the Christian must be a devout man. I add, secondly, that he must be a *good* man;—not merely a good-natured man,—good from a certain easiness or recklessness of disposition, but good from principle, good in spite of evil passions and temptations.

The duties of benevolence are various. They require us, in the first place, to break off from every visible habit that may injure our fellow men. This, at least, every one can do. The intemperate can reform,—the violent can be gentle,—the licentious can be chaste,—the slanderous can be charitable,—the dishonest man can be fair in his dealings.

But, it is not enough to be externally correct. If any one would be a Christian, let him look to the fountain of his actions and motives. Long after the outward life has become mainly irreproachable, he may find his inward temper to need the most watchful jealousy and care. Let him not be content with what the world calls virtue; but let him add to his 'virtue patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly kindness charity.' Let him keep his *heart* with all diligence, and the life, with common sense and prudence, will take care of itself. *He* will not be avaricious or dishonest, or sensual, whose thoughts are sincere and upright and pure. *He* will not slander, or assail, or practise violence, whose heart is full of kindness and forbearance.

But another suggestion is, that religious benevolence should not only be outwardly correct and inwardly pure, but that it should be a comprehensive principle,—that it should embrace all the circumstances and relations of life. Art thou a parent? Be consistent, wise and mild in your authority. Art thou a child? Be affectionate and dutiful, and render back something of the inextinguishable debt of filial obligation. Art thou a neighbor,—a partaker with others of the pleasures and duties of society? Be just and forbearing,—considerate of others rights and feelings and good name,—be upright in conduct, and pure in conversation. Art thou the master of a family, and hast to direct the minds of others? See, first, that thou hast the command of thine own; and let the inward regulation and tranquility of your own mind give law and order to your household. Art thou a friend? Be not such to the fortunate alone. Be a friend in adversity. Be more anxious to improve, than to flatter those whom you esteem. Be a friend so affectionate that you can reprove without offending them. Be so disinterested, that you can admire without envying them. In fine, art thou a member of the human family? 'Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!' 'Be kindly affectioned one to another with brotherly love.' Yield your sympathy to the sorrowful, and your kind attention to the sick. Befriend the poor man, and him that hath no helper.

Such is a brief and general delineation in the religious life. There is no religion without virtue; there is no consistent virtue without religion. 'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this, to visit the widows and fatherless in their affliction, and to keep himself unspotted from the world.' Here are one or two striking specifications of the social virtues, without which it is declared that all religion is vain. And the contrary is equally true. If any man among you seemeth to be virtuous, and yet is indifferent to the great source and object of all right and good affections, that man's virtue is deficient and frail;—temptation will prove it to be frail; eternity will show that it is fatally deficient.

[From the Catholic Telegraph.]

PRAISE.

Of all drams the most noxious is praise. Be sparing of it, ye parents, as ye would be of the deadliest drug; withhold your children from it, as ye withhold them from the gates of sin. Whatever you enjoin, enjoin it as a duty, enjoin it because it is right, enjoin it because it is the will of God; and always without reference of any sort to what man may say or think of it. Reference to the opinion of the world, and deference to the opinion of the world, and conference with it, and inference from it, and preference of it above all things, above every principle, and rule and law, human and divine; all this will come soon enough without your interference.

[From the Christian Pioneer.]

JEREMIAH XXIII. 6.

"In his days, Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness."

This verse is constantly pressed into the service of orthodoxy. It is a favorite text of the evangelical preachers, and is, with a triumphant air, dinned into the ears of a credulous audience. But this proof of the Deity of Jesus, like other proofs of the same doctrine, cannot stand the test of serious and candid examination. It is easy for a man from the pulpit dogmatically to assert, that Jesus Christ was Jehovah, and to accuse those of wilful blindness, who will not assent to his exposition of the language of Scripture, but confident assertions will not always pass for sound argument, nor will sweeping denunciations long continue to foster prejudices. Though the expressions of their sentiments are as oraculous as if they were omniscient, there is a spirit of inquiry abroad, and the godlike faculties of the human mind will be called into full exercise; and many of those who now so tamely submit to the dictation of their spiritual guides, will throw off their trammels, and judge for themselves. Had Christians impartially studied the scriptures, they would not have tolerated the frequent introduction of the text under consideration into the pulpit, as a proof of the Deity of Christ.

The context clearly proves, that the verse does not refer to the Messiah. We ask our readers to turn to, and consider verses 5, 6, 7, 8. We read, "In his days Judah shall be saved, and Israel shall dwell safely;" but in Christ's days, the Jews were in subjection to the Romans, and felt their dependent state so keenly, that they were constantly devising means to throw off the yoke, and mutinying against the exactions of their oppressors. They were anxiously expecting the Messiah, to redeem Israel from their Heathen conquerors. In forty years from the death of Christ, their frequent resistance broke forth into general rebellion. The Romans destroyed their city, burned their temple, starved, crucified, enslaved, and exposed to wild beasts, an immense multitude, and dispersed the miserable remnant over the face of the earth. Then, there was among them great tribulation, such as was not since the beginning of the world, nor ever shall be. From that time, they have lived in subjection to foreign powers, and have been scattered in every part of the world. The eighth verse refers to the return of the Israelites from their Babylonish captivity. The righteous branch, who was to execute judgment and justice in the earth, is Zerubbabel, under whose conduct the Jews returned, and rebuilt their temple.

But, if an argument could be adduced to favor the unauthorised reference of this passage to the Messiah, and if the common translation be correct, the frequent use in scripture of names and titles expressive of the character and office, or of any particular circumstances, of persons, would militate against the popular interpretation of the phrase 'The Lord our Righteousness.' Jesus might, on the principles of Unitarianism, be called the Lord, or rather, Jehovah our righteousness, as he was the minister of Jehovah, and sent to preach, and lead into the way of righteousness. Moses was a god to Pharaoh, because he declared to him the will of the Supreme Being. Magistrates, princes, and judges are also termed gods. Abiel, the son of Zeror, means in the original, God my Father. Adoniram, the name of the person who was over the tribute, means, the Lord of might. Amazial, the strength of the Lord. Daniel, judgment of God. Elijah, God the Lord. Elisha, salvation of God, or God that saves. Eliathah, my God cometh. Eliel, God my God. Emanuel, God with us. All these names, and many more of the same import, do not, in any respect, refer to the nature of the person, but to his character or office. A name, at first given, expressive of some peculiar charge or situation, continued to be used, and given to ordinary persons. Thus, Abraham, a name given to the founder of the Jewish nation, to designate that he would be the father of a great multitude, was afterwards applied, without reference to its original use, to any of his descendents. Joshua, a name appropriately given to the distinguished leader of the armies of Israel, which signifies, the Lord, the Saviour, became a common appellation.

But, although the phrase "Jehovah our righteousness," might be, according to the style of scripture, appropriately applied to him who was 'a man approved of God, by miracles and signs which God did by him,' yet the passage under consideration, does not refer to Christ, nor is it properly translated in our common version. We shall give the translation of Blaney, and his remarks upon it;—

"And this is the name by which Jehovah shall call him, Our Righteousness. I doubt not, but some persons will be offended with me, for depriving them by this translation, of a favorite argument for proving the divinity of our Saviour, from the Old Testament. But I cannot help it. I have done it with no ill design, but purely because I think, and am morally sure, that the text as it stands, will not properly admit of any other construction. The LXX, (the Greek version, called the Septuagint,) have so translated before me, in an age when there could not possibly be any bias of prejudice either for, or against the before-mentioned doctrine, a doctrine which draws its decisive proofs from the New Testament only. In the parallel passage, (Jer. xxxiii. 16.) the expression is a little varied, but the sense, according to a just and literal translation, is precisely the same; "And this is he whom Jehovah shall call, Our Righteousness."

[From the Christian Reformer.]

ON THE EFFICACY OF THE DEATH OF CHRIST.

The sentiments of Unitarian Christians with regard to the efficacy of the Saviour's death, are little understood, and sometimes much misrepresented by their Christian brethren of other denominations. It is asserted, as part of a Plain Man's Answer to the question, "Why do you not go to the Unitarian Chapel?" that the Unitarians deny the well-authenticated doctrine of atonement or satisfaction, in a manner awfully sceptical and presumptuous. It is also maintained in this pamphlet, that the contempt and indifference of Unitarians for the doctrine of original sin, involves them in contempt and indifference for that of satisfaction, and it is broadly declared, "hence they hold that the blood of a dying Saviour possesses no more virtue than the blood of a dying dog."

Toward the author of these words, so unlike the words of truth and soberness which ought to proceed from a minister of Christ, we, as Unitarian Christians, would entertain a sentiment of pity, and would pray for him as one of those who despitefully use us and speak evil against us falsely. But no one can justly censure us for expressing strong indignation at a charge as unfounded as it is brutal in language. If we were to remain silent, on such an occasion, some persons might imagine that our silence was an acknowledgment of guilt.

We cannot repel the calumny in a more effectual way than by quoting the words of the Unitarians' Appeal, a brief statement of our opinions which has been circulated for several years past, and has gone through many editions.

"We believe in the divine authority of the Lord Jesus Christ. We believe that he gave himself for us to redeem us from all iniquity; that by his submitting unto death, even the death of the cross, he conveyed and assured to us the blessings of the new covenant, pardon and everlasting life; that we have redemption through his blood, even the forgiveness of sins; and that he is therefore entitled to our warmest gratitude and love."

The candid reader on perusing this declaration will be ready to ask, If this be the Unitarian doctrine, why are Unitarians the objects of such harsh censure from their brethren? In what respects do they differ from the reputed Orthodox Christian? We will meet the inquiry by a statement of facts. We reject the notion which has been prevalent that the indignation of God the Father against sinners, could be appeased only by the sufferings of his Son Jesus Christ; that Christ by his death rendered the Divine Being propitious, and reconciled him to his offending creatures. Is it for rejecting these sentiments that our system is personified in the devotional poetry of one denomination as the Unitarian fiend, and we are spoken of as those who spurn the sprinkled blood? Is it for rejecting these sentiments that a minister of Christ employs concerning us the language above cited? In opposition to them, we appeal to the plain language and general tenor of scripture, in which pardon and eternal life are ascribed neither to our *own merits*, nor to the *merits* of a *substitute* (for the word merit nowhere occurs in the Bible,) but to the unpurchased goodness of the God and Father of our Lord Jesus Christ. "God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. ii. 4, 5. "All things are of God, who hath reconciled us to himself by Jesus Christ." 2 Cor. v. 18. This clearly proves that Christ did not come to reconcile the Father, or make him merciful and propitious towards his creatures, but that he is the agent whom the Father of all mercies has raised up to save and bless mankind. See also Psalm lxxxvi. 5; Isaiah xliii. 25; Micah vii. 18; 1 John iv. 9; Acts v. 31; Rom. vi. 23.

The writer of the Plain Man's Answer says, "The mercy of God yearned over an apostate world, and when no other way existed whereby the claims of justice might be honored, and mercy and truth might meet together, the Son of God presented himself as a sacrificial Mediator, not indeed, strictly speaking, to purchase the favor of God, (as we Trinitarians are unjustly charged with believing,) but to open a way through which that favor might consistently manifest itself." The Unitarian Christian cannot find this scheme unfolded in the scriptures, and on this account is justified in withholding his assent to it; for where but in scripture can we learn what the justice of God requires in order to the forgiveness of sins? It is nowhere said in the Bible, that God could not forgive the penitent sinner unless a substitute should suffer the punishment, and should thus enable the Almighty to exercise mercy towards mankind. We appeal to the general tenor of holy writ as proving the contrary doctrine. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." We cannot do better than quote the remark which a great and good man makes on these words: "Let those who are unprejudiced, judge if this scripture doctrine is not very remote from saying his nature cannot forgive sin, therefore let Christ pay him full satisfaction, or he will certainly be avenged."

We Unitarians are greatly misrepresented when we are charged with spurning the blood of our Saviour, and denying the efficacy of his death. We attach an inexpressible importance to this event; we consider it not as operating immediately on the unchangeable Jehovah, but as contributing to effect the needful change on the spiritual condition of mankind, and to qualify us for the pardoning mercy of God. Our sentiments may be plainly stated thus: God having raised up his Son Jesus, sent him to bless us by turning us away from iniquity, to communicate pardon to penitent believers, and to conduct them to eternal life. Jesus delivered the truth which he had heard from God, (John viii. 40,) and in doing this subjected himself to the deadly enmity of the Jews. He knew that his death, incurred in bearing witness to the truth, would be the means of fulfilling the purposes of his Father's love, would co-operate with his doctrine and resurrection, in converting men from ignorance, idolatry and sin, and thus effecting the salvation of the human race. Knowing these things, our honored Lord and Master willingly sacrificed his life for us, gave himself for us, the just for the unjust, (not to endure the punishment of our sins or appease the wrath of the Father, but) to bring us to God. It was appointed that he, by the grace of God, "should taste death for every man." Heb. ii. 9. "God hath exalted him to be a Prince and a Saviour, to give repentance and forgiveness of sins." Acts v. 31. And he is accordingly become "the author of eternal salvation to all them that obey him." With these sentiments, we "gratefully receive the grace and truth which came by Jesus Christ: we adore the wisdom as well as the goodness of our heavenly Father, who has communicated to us the blessings of the gospel through the instrumentality, and in particular through the sufferings and death of Christ. We see that if Jesus, through fear of the shame and agony of the cross, had deserted the execution of his great work, the gracious purposes of God to men would have been left uneffected, and therefore that we have, in the strictest sense, redemption through his blood, even the forgiveness of sins. We feel that we are not our own, but are bought with a price, rescued from the dominion and guilt and misery of sin by the precious blood of Christ, and that we ought to live to his service: but in the midst of all, we forget not the source of all his blessings; we forget not that the gracious plan of redemption originated in the love and mercy of the Father, and was executed under his direction and appointment; and we thankfully join in the apostolic exclamation, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ.'"

[For the Christian Register.]

THE PHARISEES IN THE TIME OF OUR SAVIOUR.

A striking characteristic of the Pharisees of our Saviour's time was their unexampled activity in making proselytes, and thus enlarging the number and extending the influence of their sect. The same bigoted, narrow and selfish policy, however, the same love of influence and applause actuated them in this, as in every thing else. They did not communicate instruction from the love either of God or men—to elevate and refine the intellectual and moral qualities of their fellow creatures; but to multiply their number and to strengthen their influence, from a spirit of sectarian zeal, for they manifested total disregard for the interests and feelings of all other sects. They resorted to every expedient on all occasions, and left no means unattempted, however dishonorable, or unjustifiable, to accomplish their purposes; to excite the notice and admiration of the people, and impress them with a firm belief of their superior sanctity and extraordinary interest and zeal for the cause of true religion and virtue. But all this was not for the real good of their fellow creatures, but to make proselytes. On this ground, we cannot possibly do them any injustice. For our Saviour, to their faces reproached them as "blind guides," and as "blind leaders of the blind;" and testified to them, "ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves."

Now it evidently is our duty to use all proper means to disseminate what we conceive to be truth; and to extend our influence, so far as we have good reason to believe our influence would be salutary; but always with becoming modesty and humility; with a sense of our imperfections and liability to err; and always with a becoming tenderness and respect for the opinions and the interests of others. With a well directed, and heavenly tempered zeal for religion, for whatever we conscientiously deem to be important truths, let us at all times cultivate a wise discretion, a prudent caution,—and the divine spirit of charity and good will, in our habitual deportment, in our daily intercourse with others. For these are absolutely necessary to constitute us Christians. And without these we have the highest authority to say, that all the mere outward appearances and formalities of religion are but as "sounding brass, and a tinkling cymbal."

Again; we perceive in examining the history of the pharisees in the New Testament, that their great and prominent object was to impress the multitude with a belief of their super-eminent seriousness and sanctity; or in the language of our text "to justify themselves,"—to appear virtuous, pious and holy "before men," whilst they overlooked and neglected the cultivation of religious principle; of the vital spirit of true religion. And it is wholly unnecessary for me to take up your time, in urging the immense, the unspeakable importance of caution, lest we fall into this most dangerous and fatal error.

I would caution you, not against the observance, the due observance of the outward forms of religion; but against their abuse. I would urge, I would most earnestly and affectionately entreat all sacredly to regard the duty of prayer, and the observance of the Sabbath, and the giving of alms, and all fair and judicious means of extending your influence, and to observe a seriousness in all your deportment, becoming our immortal natures and immortal hopes. But above all things let us beware of the "*leaven*,"—of the spirit of "the pharisees which is *hypocrisy*."

Let not these remarks prejudice any against those many excellent Christians, who from childhood have been taught, and most sincerely believe that much formality and outward show is *essential* to *true* religion. They are entitled to our candor and forbearance, though we may regret their mistake.

What I wish above every thing else, to impress in the application of this subject is, that nothing of the outward service and appearance can of itself constitute true religion, and can therefore be no certain test of piety, of Christian character, as we may abundantly see by reading the history of our Lord, though they may be essential and efficient aids to true devotion, and to the cultivation of Christian character. If they proceed from a devout heart, they are both acceptable to God, and profitable to men. But if they are only a cloak for extortion and hypocrisy, they are *neither*; they are both odious in human estimation, and an "abomination in the sight of God." C.

[For the Christian Register.]

AMERICAN BIBLE SOCIETY.

Ma Editor,—In the Register of Dec. 15th I notice an attempt to rescue the American Bible Society from the charge of violating their promise '*to publish the Bible without note or comment.*'—To a similar charge published in the Boston Courier, of Wednesday 12th.—This *attempt* at vindication was given in that paper.

Let us now fairly and candidly weigh this vindication. After giving the first article of the Constitution, the writer uses expressions adapted to blind the public mind. The term *version*, which every reader acquainted with the meaning of words, knows to mean translation from one language to another, is used equivocally. Let us examine the article. It is plain and intelligible, and this equivocal use of its language if intentional merits the sorrowful rebuke of every real Christian, who has imbibed his Master's spirit.

"Art. I. This Society shall be known by the name of the American Bible Society, of which the *sole object* shall be, to encourage a wider circulation of the Holy Scriptures, *without note or comment*. The *only copies* in the English language, to be circulated by the Society, shall be in the Version *now in common use*."

This writer has seen fit to italicise the words—*common use*, as if these were the most important words, and the word version, of minor importance. This appears like an attempt to divert the public mind from the promise to publish strictly the common Version, *without note or comment*.

He next proceeds to state—"In order to increase the cheapness of these books, the headings of the chapters have been partially or wholly omitted in some kinds, that the price might be reduced for gratuitous distribution." Here, it seems pecuniary considerations, but not a regard to their solemn engagement to adhere to the *Version* in common use, induced the Society to omit "partially or wholly" what this writer calls "headings," that is titles or table of the contents of each chapter. If these were a part of the original writings of the inspired men who wrote the Bible, I ask how this Society could presume to omit these "headings," even partially? But in view of the well known fact that these "headings" are *additions to the words of this book*, by the translators of King James' Version, men wholly uninspired, the Society have ventured thus, in violation of a solemn pledge, to give these notes and comments!—I ask, would an individual, a Christian, acting in the simplicity of the gospel, take this step in such a momentous case? If under a conscience biased by sectarian feelings he had done it, would he not in the view of his Master's purity and consistency of character, often experience misgivings. Will the members of the American Bible Society think in this case to shelter themselves under their numbers and a divided responsibility? "What shall I do when God riseth up? and when he visiteth, what shall I answer him?" Clericus.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 29, 1832.

TO OUR PATRONS.

In making known to our readers, last week, our arrangements for the editorial management of the Register the ensuing year, we proposed to forward to each of our subscribers, this week, a prospectus of the paper, requesting their aid of our endeavors to extend its circulation. For reasons which it is not necessary now to state, we shall defer sending out copies of the prospectus, till the publication of the next paper. We would respectfully ask of those who receive it, to show it, (with the extra copy of the paper which may perhaps be sent them,) to such of their friends as they may suppose likely to give it their patronage. Those, to whose subscription papers any names are added, will do us an additional favor by forwarding them by mail, at our expense, as early a period as practicable.

A compliance with this last request is the more desirable, as new subscribers will wish to commence with the volume; and it is important that we should be able to determine early, how many extra copies to print. Arrangements are made for ensuring the reception of the paper, hereafter, as early at least as Sunday, in most towns in the New England States. Liberal Christians, situated in towns where there is not a regular ministry, or none in accordance with their religious feelings and principles, may find the Register a welcome and profitable companion for their families on Sunday.

In most of our country towns, there are many individuals and families who receive none of our Liberal publications, but who, on becoming acquainted with a well conducted weekly paper on Liberal principles, would be unwilling to part with it. It might be a kindness to such families, if those who receive the Register in the various towns would make it known to them.

There are others, in all our towns, who would be glad to receive such a paper, but who think that their pecuniary circumstances forbid the expense. In such cases, two or more neighboring and neighborly families may be induced perhaps to unite their means, and receive one copy in company.

If but one half of our present subscribers could each add a single name to our list, it would place the establishment at once on a footing, which would enable us without anxiety or embarassment, to continue the present satisfactory arrangement for its management. Without the kind assistance of our friends in this respect, the expenses of the present arrangement will be embarrassing.

In an affair where the personal interests of an individual are so much concerned as are our own in this case, a proper delicacy of feeling forbids all importunity of solicitation. We feel confident, however, that a respectful and even earnest request for the good offices of our friends in this case will be excused, when it is considered (as is generally admitted,) that there is no method in which, by equal efforts, what we deem the cause of truth can be so effectually promoted, as by giving circulation to a well conducted weekly periodical, devoted to the inculcation of the true spirit and principles of Liberal Christianity.

THE CLOSING YEAR.

We have been brought, by the favor of Providence, to the close of another year, and to a period, which will lead every well regulated mind, to reflection and self-examination. This has been in many respects a very eventful year. To our country at large it has been a year of remarkable prosperity; which demands our deep gratitude as a people; and of those who have been particular sharers of this prosperity, a willing and active charity to those in distress and want. It has been also a year of loud admonition to all. A desolating pestilence has swept over our land, teaching us how frail our life is, and how impotent is the best strength of man, when the arm of Jehovah is stretched out against him. Those who have been spared from the ravages of the pestilence, are called to the exercise of humility and gratitude, in view of the past, and to watchfulness and a more assiduous cultivation of the Christian virtues.

In addition to the multitudes, in the cities villages, both of this and foreign countries, who have been suddenly summoned from life by the pestilence, we have to record the death of an unusual number of the distinguished men of our age. In reference to these, we quote the following lines by Robert C. Sands, Esq. 'which derive a melancholy interest,' says the N. Y. Evening Post, 'from being the last published metrical composition of their author, and from being written shortly before his death, at a time when he little thought of being so soon gathered to 'the dead of 1832,' whom his verse commemorated.

THE DEAD OF MDCCCXXXII.

Oh Time and Death! With certain pace,
Though all unequal, hurrying on,
O'erturning in your awful race,
The cot, the palace, and the throne.

Not always in the storm of war,
Nor by the pestilence that sweeps,
From the plague-smitten realms afar,
Beyond the old and solemn deeps;

In crowds the good and mighty go,
And to those vast, dim chambers hie,
Where mingled with the high and low,
Dead Cæsars and dead Shakspears lie!

Dread Ministers of God! Sometimes
Ye smite at once, to do His will
In all Earth's ocean-sever'd climes
Those—whose renown you cannot kill.

When all the brightest stars that beam,
At once are banish'd from their spheres;
Men sadly ask, when shall return
Such lustre to the coming years?

For where is he *(a)*—who lived so long,—
Who rais'd the modern Titan's ghost
And show'd *his* fate in powerful song,
Whose soul for learning's sake was lost!

Where he—who backwards to the birth
Of Time itself, adventuroust rod,
And in the mingled mass of earth
Locked out the handiwork of God? *(b)*

Where he—who in the mortal head *(c)*
Ordained to gaze on Heaven, and trace
The soul's vast features that shall tread
The stars when earth is nothingness?

Where he—who struck old Albyn's lyre, *(d)*
Till round the world its echoes roll,
And swept, with all a Prophets fire,
The diapason of the soul?

Where he—who read the mystic lore, *(e)*
Buried where buried Pharoahs sleep,
And dared, presumptuous to explore
Secrets four thousand years could keep?

Where he—who with a poet's eye *(f)*
Of truth on lovely nature gazed,
And made even sordid poverty
Classic when in his numbers glazed?

Where—that old sage, so hale and staid *(g)*
The 'greatest good' who sought to find:
Who in his garden mused, and made
All forms of rule, for all mankind?

And thou whom millions far removed *(h)*
Revered—the hierarch meek and wise—
Thy ashes sleep adored, beloved,
Near where thy Wesley's coffin lies.

He too—the Heir of Glory—where
Hath great Napoleon's scion fled?
Ah! glory goes not to an heir!
Take him ye noble vulgar dead!

But hark. a nation sighs, for he *(i)*
Last of the brave who perilled all
To make an infant empire free,
Obeys the inevitable call!

They go—and with them is a crowd
For human rights who *thought* and *did*,
We rear to them no temples proud,
Each has his mental pyramid.

All Earth is now their sepulchre,
The *Mind* their monument sublime—
Young in eternal fame they are—
Such are your triumphs, Death and Time.

(a) Goethe and his Faust.—*(b)* Cuvier.—*(c)* Spurzheim.—*(d)* Scott.—*(e)* Champollion.—*(f)* Crabbe.—*(g)* Jeremy Bentham.—*(h)* Adam Clarke.—*(i)* Charles Carroll.

THE UNION OF THE STATES.

The present political state of the country may give interest to the following abstract (principally from Sullivan's Political Class Book,) of some of the leading circumstances which led to the establishment of the Constitution of the United States, in the place of a feeble and inefficient Confederation. The blessings of the Constitution, and the great importance of the Union, and an efficient and energetic government, have been very little understood and felt by the younger part of our population. It is only when the distinguished blessings which we enjoy as a united government are put in jeopardy, that we are led to a suitable and deep reflection on their value.

The colonies attempted to form some union among themselves at different times. The New England colonies did so in 1643, for some limited purposes. The last attempt at a more general union of the colonies, was in 1754. Dr Franklin was one of those who had an agency in the attempt, and appears to have been of opinion, "that a union of the colonies was absolutely impossible, or, at least, without being forced by the most grievous tyranny and oppression."

When the measures of Great Britain compelled the colonies to resist, in 1775, they formed the articles of "confederation." This government was conducted by a *Congress*, which exercised all the powers expressed in the articles. It could make laws, but it could not apply them, nor cause them to be executed. Till 1787, the intelligent men of the country were convinced, that the intercourse between the states, and the relation of the several states to foreign nations, would produce the most serious difficulties. They foresaw that all the good expected from independence was in great peril. It appeared to them that the states might soon wage war among themselves, and might seek foreign alliances to aid them in their contentions. It thus became a most solemn duty to attempt the establishment of such a union as would keep peace, ensure good neighborhood and its benefits, and make the interest of each state, in relation to all foreign states, one and the same, in peace and in war.

In 1787, a convention was held in the city of Philadelphia, to form a new and more perfect union. All the states then existing sent delegates, except Rhode Island. The numbers present at the time of final agreement on the form of the Constitution were as follows:—from New Hampshire, Massachusetts, Connecticut and Georgia, two each; New York, one; New Jersey, four; Pennsylvania, eight; Delaware, five; Maryland, Virginia and North Carolina, three each; South Carolina, four. In this assembly were many high, pure and honorable minds, well worthy the serious duty in which they had engaged. All of them were eminent men; and some of them have since appeared in the highest offices of trust and honor in the nation. Other members had been present during the session, but had returned home before the business was finished; and their names do not appear as signers of the instrument agreed on.

George Washington was the President of this Convention. It appears, from the letters which he wrote to his friends, who had, like himself, hazarded their fortunes and lives in the war, that he considered the union of the states, under a well-balanced form of government, as the only means of preserving civil liberty. If there was good reason for forming the union, there must be good reason for continuing it. If it was feared that the states would fall into contentions among themselves, if not politically united, the same fear would arise if they were to be separated. If it was probable that the states could be saved from dangerous *leagues with foreign* powers, only by a firm alliance among themselves, that perilous consequence might follow, if this alliance were broken.

It would not be reasonable to expect that the operations of a government over so extensive and varied a community as that of the United States, will always be such as to be entirely satisfactory in every part. There have been, there are, and there will be, causes of dissatisfaction, in some part. Yet can any one doubt that our lot, as a nation, is a far better one than that of any equal number of persons elsewhere in the world? The people of the United States have not the means of comparing their country, its institutions and advantages, and themselves, politically and socially, with the rest of the world. If this could be done, there would be far less of complaint, and a more common expression of thankfulness.

RELIGIOUS AND MORAL INTELLIGENCE.

Ordination at Hallowell. The ordination of Rev. Henry A. Miles, of the Cambridge Divinity School, over the Unitarian Society in Hallowell, Me., took place, agreeably to appointment, on Wednesday, the 19th inst. The following account of the exercises was received from a correspondent in Hallowell.

Introductory Prayer and reading of selections of Scripture, by Mr Merrick, of Cambridge. Sermon, by Mr Gannett, of Boston. Ordaining Prayer, by Dr Nichols, of Portland. Charge, by Mr Huntoon, of Bangor. Right Hand of Fellowship, by Mr Putnam, of Augusta. Address to the Society, by Mr Lathrop, of Dover, N. H. Concluding Prayer, by Mr Farmer, of Belgrade. Benediction, by the Pastor of the Society.

All the exercises were of a highly elevated character, were uncommonly solemn and interesting, and were listened to by a large and attentive audience. The sermon was from 2 Cor. ii. 16, "Who is sufficient for these things?" The preacher, discoursed upon the objects of the Christian ministry, the means of affecting them, and the difficulties and trials attending their prosecution. We feel assured that we express a universal desire, when we wish that that discourse may be known beyond the audience that was favored with hearing it pronounced. No one of all those present on the above occasion can ever again hear the oft-repeated charge, that our views of religion are cold, unaffecting, uninteresting, without finding a sufficient refutation of that charge in his remembrance of all the exercises of that day.

Public Unitarian Meeting at Hallowell. The Maine Press gives the following account of a public meeting of Unitarians at Hallowell.

In the evening [of the 19th instant,] there was an interesting discussion before a large audience in the Unitarian meetinghouse, on the measures best adapted to extend Unitarian Christianity and to render it efficient in the peaceable fruits of righteousness. In this discussion Rev. Dr Nichols and Judge Preble of Portland, Mr Merrick of Augusta, Rev. Mr Lathrop of Dover, Rev. Mr Gannett of Boston, Rev. Mr Huntoon of Bangor, and others took part, and made able and impressive addresses.

A full account of the proceedings at this meeting was recived after the above was in type, and too late for insertion in this paper. It will appear in a future number.

Dedication at South Boston. The new house recently erected by the Hawes Place church and society at South Boston, will be dedicated on Tuesday next, January 1st: Sermon by Rev. Mr Capen, pastor of the society. The services will commence at half past 10 o'clock A. M.

Wesleyan University at Middletown. It appears by the catalogue of the Officers and Students of this Institution, that there are now sixty students. The Faculty consists of the following gentlemen.

Wilbur Fisk, D. D. President and acting Professor of Moral Science and Belles-Lettres. Augustus W. Smith, A. M., Professor of Mathematics and of Natural Science. Rev. John M. Smith, A. M. Professor of Ancient Language and Literature, and Acting Professor of Natural Science. Rev. Jacob F. Huber, Professor of Modern Language.

The departments of instruction are five, as follows.

1. Moral Science and Belles-Lettres.
2. Mathematics.
3. Ancient Language and Literature
4. Natural Science.
5. Modern Language.

We understand that this Institution has a library of about 3000 volumes, and a very respectable Philosophical and Chemical apparatus. We doubt not that this college under the care of the gentlemen here named, will become an Institution of distinguished usefulness.

Restorationists in New Hampshire. A correspondent of the Impartialist, published at Claremont, N. H. says, "as to doctrine, I should think that nine tenths of the lay Universalists in this State are of the *Restoration* order."

American Temperance Society. The Executive Committee of the American Temperance Society have issued the following Circular, in regard to a Convention of the friends of Temperance throughout the United States.

As the success of the temperance cause depends upon the universal diffusion of correct information among all classes of people, the Executive Committee of the American Temperance Society have thought proper to adopt the following resolutions:

1. That it is expedient that delegates from temperance societies and from the friends of temperance in every part of the United States, be invited to meet in convention to consider the best means of extending, by a general diffusion of information, and the exertions of a kind and persuasive moral influence, the principle of abstinence from the use of ardent spirits throughout the country.

2. That measures be immediately taken to procure such a convention to be held in the city of Philadelphia on the twenty fourth day of May, 1833.

3. That each state temperance society be and hereby is requested to send three or more delegates, and each county society to send one or more delegates to the proposed convention.

4. That it be recommended that the appointment of delegates so far as it shall be practicable, be made on the twenty-sixth day of February next, the day already fixed upon for a simultaneous meeting of the temperance societies and friends of temperance in all the cities, towns and villages of the United States.

5. That in those states and counties in which no temperance society is organized, the friends of temperance be and they hereby are requested to appoint, in such a manner as they think proper, the same number of delegates for each state and county as are proposed in the third resolution, to be appointed by the several state and county societies respectively.

6. That all editors of papers and other publications throughout our country, who are friendly to the cause of temperance, be and they hereby are respectfully requested to insert the foregoing resolutions, in their several publications, and in such other ways as they may deem suitable to use their influence to promote the object of the proposed convention—*universal abstinence from the use of ardent spirits.*

SAMUEL HUBBARD, *Pres't Amer. Temp. Soc.*
John Tappan, George Odiorne, Heman Lincoln, Justin Edwards, Enoch Hale, Jr. *Executive Com.*
Boston, December 12th, 1832.

Youth's Literary Gazette. We have received a copy of a small newspeper with this title, published at Philadelphia. We copy the following Address to Parents and Teachers.

Among the numerous *cheap* publications of the day, none has been offered to that numerous class of society who most need instruction and amusement; and, with your approval and assistance the publisher of "THE YOUTH'S LITERARY GAZETTE," proposes to furnish a year's reading at the ordinary cost of two small volumes.

It is well known, that even among the wealthy, many parents hesitate to lay out a dollar, seventy five or even fifty cents, for a volume that is exhausted in an evening; while a still more numerous class are entirely debarred by the price from purchasing useful and agreeable books for their children.

The Gazette will contain as much good, useful, and interesting matter as would form twelve of the usual sized volumes for children. The articles will be adapted to all ages from 5 to 15 years. It will thus pass from hand to hand in the family circle, and the mother will find amusement in what she is called upon to explain to her children.

To instruct and entertain, to create a desire for information, and lead the youthful mind to a fondness for study, will be the object of the work. Its pages will be devoted to—

1. Travel and Voyages.
2. Familiar Tales and Narratives.
3. Dialogues on Scientific subjects.
4. Biography and Natural History.
5. Notices of all new Works for Children.
6. Interesting Historical Anecdotes.
7. Charades, Conundrums, and Puzzles.

The assistance of most of the writers for children is promised; each number will contain one, two, or three wood cuts, illustrative of different subjects; and every exertion will be made to make the work interesting.

SUMMARY.

LATEST FROM EUROPE.

Paris papers of Nov. 11th, and accounts from London to Nov. 10th, have been received, via New York. We have time to give only a brief outline of the news. Among the important intelligence received, is that of the rejection of the Ultimatum of France and England, by Belgium, and active preparations for the commencement of hostilities. Some of the French accounts still express a hope of reconciliation.

An embargo has been laid on Dutch vessels by the English and French governments. London papers of Nov. 8th, say that everything has assumed a warlike aspect, and that the trade with Holland was closed.

We have received also the afflicting intelligence that the United States frigate Constellation has been lost at Rhodes in a gale, and that all the crew have perished, with the exception of the captain and a few men who were on shore.

The Duchess of Berri has been arrested at Naples, and is confined in the castle of Nantes.

Falkland Islands. A Rio Janeiro correspondent of the Norfolk Beacon, writes under the date of Oct. 18th. "The Government of Buenos Ayres have ordered the Buenos Ayres man-of-war schooner Sarandi, to the Falkland Islands, and several small vessels with provisions for the colony. They are determined to colonize the Islands. The Sarandi had on board the new governor pro tem.; Mr Vernet, former governor, not being prepared to return to the Islands; she also had on board about 80 persons, men, women and children, to settle on the Island. I believe she carried out also several pieces of cannon to protect the place."

From Canada. By the following paragraph from the St Francis Courier, published at Sherbrooke, Lower Canada, we may perceive in what light the present posture of affairs in the United States is regarded abroad.

This growing state of trouble and disaffection in the United States, must certainly be very afflicting to the true lovers of free government and rational liberty. The proud structure which has been raised so high, by the united wisdom and exertions of Washington, Franklin, Adams, Jefferson, Madison, Monroe, and a host of other patriots and worthies, has now the appearance of "tottering to its fall," and crushing a great nation in its ruins, and with it the last hopes of human freedom, by that secret, subtle, undermining influence, that bane of mankind, that curse of nations and communities—*party spirit.* But let us not despair. Let us still hope for the best. That beacon light in the horizon, which is the pride and joy of every patriot and philanthropist throughout the world, may not yet go down in darkness, but may still continue to rise higher and higher, and grow brighter and brighter, till, like the sun in the heavens, it shall dispense light, and liberty, and the blessings of freedom, to every nation and people upon the face of the earth.

Colonization. We take the following passage respecting the colony at Liberia, from the Daily Advertiser of the 26th inst.

We have received the December number of the African Repository. The first article is a review of the celebrated journey of the Landers in Africa. Next we have letters from Liberia. The brig America, Capt. Abels, arrived at Monrovia, after a passage of 50 days, all in good health, one child only having died on the passage of scarlet fever. Most of these emigrants were from Southampton, Va. and from North Carolina. They are generally of a class inferior to those who have heretofore emigrated, and to the hundreds about to emigrate. Gov. Mechlin says that the slanderous reports retailed occasionally against the Colony have originated in the indolence and thriftlessness of a few who were too idle to work for themselves, and that "the Colony has prospered far beyond what any one acquainted with the actual state of affairs could possibly have anticipated." The condition of the public schools is highly prosperous. The Agent expresses a hope that funds may be raised from the future commercial revenue to defray the expense of supporting a school among the recaptured Africans, "who are very earnest in their solicitations that the benefits of education should be extended to themselves and their children." We rejoice to perceive that the spirit of emigration is increasing, and hope the Colonization Society will be abundantly prospered in its efforts. If "the South will give up" her slaves, "the North will not hold back" her countenance and support.

TWENTY SECOND CONGRESS—SECOND SESSION.

The doings of Congress, reported during the past week, have not been of much public interest. Some subjects of importance have been brought before both Houses, which will be more particularly referred to, in their more advanced stages.

☞ TO SUBSCRIBERS. ☜

Those who are indebted for the Register of the current year, or more, are respectfullly requested to forward the amount due without delay. Some distant subscribers and others to whom we have repeatedly forwarded bills, have neglected to notice them. We attribute this inattention not to any purpose of injustice or even of unkindness, but to the impression that the time of payment of so small sums can be of little importance. A moments reflection will show that this principle will not bear examination. The sums may seem small to them, but they are the means of life to us. They are requested to consider how difficult and expensive it is to send collectors to distant places, and how impossible it is to conduct any newspaper establishment without a prompt payment of subscriptions.

A large majority of our subscribers are ready and prompt in their payment, for which they have our gratitude. Those who propose paying in advance for the coming volume, will oblige us by doing it early in the month.

MARRIAGES.

In this city, by Rev. Mr Himes, Mr Richard Rice to Miss Lucy Wiggins, both of Boston.

By Rev. Mr Gannett, Mr Josiah Leverett, 2d, of Beverly, to Miss Christiana, daughter of the late Hawkes Lincoln, Esq.

In Medford, Mr David Kimball, of this city, to Miss Augusta Blanchard.

In Lancaster, Mr William B. Spooner, of this city, of the firm of Simkins & Spooner, to Miss Lucy Huntington; Mr William D. Ticknor, of the firm of Allen & Ticknor, of this city, to Miss Emeline S. daughter of Benj. Holt, Esq.

DEATHS.

In this city, Mrs Harriet, wife of Mr Lora B. Bacon; Mr Levi Peirce, aged 32.

In Lynn, Mrs Elizabeth, wife of Mr Ira Breed; Miss Sally Bacheller, aged 18.

In Gloucester, Mrs Susannah, wife of Mr Joseph Trask, aged 56.

In Taunton, Mr Hart Lincoln, aged 68.

In Bolton, Mrs Rebecca, wife of Mr Benj. Sawyer, aged 73.

In Northboro', Mr William Morse, aged 55.

In North Bridgewater, Mrs Louisia, wife of Mr Arza Leonard, aged 32.

LECTURES

BEFORE THE SUNDAY SCHOOL SOCIETY.

A Course of Lectures on subjects relating to Sunday School instruction, was commenced on Sunday evening, the 23d instant. The next Lecture will be given in the *Athenæum Lecture Room*, Pearl Street, on Sunday (tomorrow) evening, at 7 o'clock.

The Lectures will be free to the Teachers of all the Sunday Schools, connected with the above named Society.

J. TUCKERMAN, J. F. FLAGG, L. G. PRAY, } *Committee of Arrangements.*

Boston, Dec. 29th, 1832.

WEEKLY LIST
OF NEW AND CHOICE PUBLICATIONS.

For Sale at the New Bookstore, Joy's Buildings, No. 85 Washington Street, by LILLY, WAIT & Co.

Curiosities of Literature, by J. D'Israeli, in 3 vols. octavo. London edition.

Hitchcock's Book-Keeping, a new method of teaching this valuable science in three parts, new edition. Price $1.50.

Watts on the Mind, in 1 vol. 16mo. pp. 281; on the Improvement of the Mind, or Supplement to the Art of Logic, containing a variety of remarks and rules for the attainment of useful knowledge, in Religion, the Sciences, &c.

Mosheim's Church History, a new edition in 2 vols. 8vo. in which the rise, progress, and variations of church power, are considered in their connection with the state of learning and philosophy, and the political history of Europe during that period, continued to the present time, by Charles Coote, LL. D.

Byron's Works, a new diamond edition, in 8 vols. 24mo. including the suppressed Poems. Also, a sketch of his Life, by J. W. Larke.

History of the New Zealanders, with maps and engravings. The history of the New Zealander, is from the pen of a Master. He knows enough of the human heart, to give every variety of interesting detail that can rivet the attention of his readers, and we rise from the perusal of his pages, not merely gratified and amused, but with enlarged views of what constitutes the duty and happiness of man.

Memoirs of Count Lavallette, written by himself, in 1 vol. The highly interesting Memoirs of Lavallette, which are contained in these pages will be found to equal, if they do not surpass most of the numerous books of the same description which the events of the French Revolution have elicited.

The Religious Souvenir, for 1833; a Christmas and New Years present, very neatly bound, with beautiful engravings.

American Conchology, or description of the Shells of North America, illustrated by colored figures, from original drawings in Parts—Price $1,50—each part contains ten most beautiful Plates. By Thomas Say.

American Revolution—Published in London, under the superintendence of the Society for the Diffusion of Useful Knowledge—first American edition, with notes and cuts, in 1 vol.

Buds and Blossoms, or Stories of Real Children—by a Lady, in 1 neat vol., with engravings.

The Young and Beautiful Caremsil—a Poem—in 3 Cantos—by Yusef Eben. Gaiamaz—a very neat volume.

Longius on the Sublime—A New Translation—for the use of Schools, Colleges, &c.; illustrated with notes, original and select—by a Graduate of Trinity College, Berlin. Price 62 cents. Dec. 29.

APPROPRIATE PRESENTS FOR 1833.

To those Parents who wish to procure good books for their children, free from every thing objectionable, the following, among a large variety, are recommended.—

New and Beautiful books.

Annette Warrington, in elegant binding, and plates.
Flowers of Fable,—24 engravings.
Days of Childhood, 13 "
Leading Strings to Knowledge,
Sandford and Merton, 2 vols.
An Only Son,
Adventures of a School Boy,
Words of Truth,
The Talisman,
The Book of Nature,
Pastime of Learning,
The Mirror,
The True Fairy Tale,
Ladder to Learning,
Tales of the Indians,
Looking Glass for the Mind,
Roman Stories,
Girl's Own Book,
Child's Own Book,
Wonderful Travels,
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Translation and Exposition of Matt. x. 16—xi. 1. The Examples of the Old Testament. Comparison of the Law and the Gospel—2 Cor. iii. 6—18 Changes which any one may make in Reading the Bible. Paul at Athens—Acts xvii. 16—34. Notes on the Epistles—1 Cor. xii. and xiv. Objections to the Bible founded on a Disregard of the Age in which the Books were written. Dec. 29.

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THE EDINBURGH REVIEW,
NO. CXI.

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